

POETRY.

THE MISSIONARY'S FAREWELL.

Farewell my dear Brethren, the time is at hand,
That we must be parted from this social band,
Our several engagements now call us away,
Our parting is needful, and we must obey.

Farewell my dear Brethren, Farewell for a while,
We'll soon meet again, if kind Providence smile;
And while we are parted and scatter'd abroad,
We'll pray for each other, and wrestle with God.

Farewell faithful soldiers, you'll soon be discharg'd,
The war will be ended, your treasures enlarg'd,
With shouting and singing, tho' Jordan may roar,
We'll enter fair Canaan, and rest on the shore.

Farewell ye young converts, who are enlisted for war,
Sore trials await you, but Jesus is near;
Although you must travel the dark wilderness,
Your Captain's before you, he'll lead you to bliss.

The world and the Devil, and Hell all unite,
And hold Persecution, will try you to fright;
But Jesus stands for you, who's stronger than He?
Let this animate you to march on your way.

Farewell seeking mourners, with sad broken heart,
O hasten to Jesus, and choose the good part;
He's full of compassion, and mighty to save,
His arms are extended, your souls to receive.

Farewell careless sinners, for you I do mourn,
I think of your danger, while quite unconcern'd;
I've heard of the Judgment, where all must appear,
There you will stand trembling, with tormenting fear.

Your follies and pastimes, in which you delight,
Will serve to torment you with dreadful fright;
You'll think of the sermons which you've heard in vain,
All hopes gone forever, of hearing again.

Farewell faithful Christians, Farewell all around,
Perhaps we'll not meet till the last trumpet sound;
To meet you in glory, I'll give you my hand,
Our Saviour to praise, in a pure social band.

O glory, O glory, O glory to God,
Redemption we have through Jesus's blood;
I long to be going to meet him above,
To gaze on his beauty, and feast on his love.

From the London Baptist Magazine.
ON THE BEST MEANS OF CHECKING
THE PROGRESS OF ANTI-NOMI-
ANISM.

MR. EDITOR,

I have observed that the minds of many of my Christian brethren are deeply affected by the progress of Antinomianism. It seems to be a prevailing opinion, at least among those with whom I have intercourse, that this moral pestilence is greatly on the increase. How far that opinion is well founded, I shall not now stay to inquire. It is not to the fact itself, but to the best mode of conduct in reference to it, that I am anxious to direct the attention of your readers, and more particularly the junior pastors of our Churches.

In abhorrence of Antinomianism I will yield to no one. The ignorance, the pride, the littleness of mind, and, above all, the daring and treacherous rebellion against the divine authority, which distinguish the system, justify exposure to the detestation of all who love and fear the Most High. Nor can it be doubted that a genuine Antinomian is the most awful character in the universe—Satan himself not excepted; for he makes even the goodness of God the occasion of sin: his presumed forgiveness, instead of softening and sanctifying his heart, only emboldens him to transgress with a high hand, that grace may abound; he fights the devil's battles under the pretence of superior regard to the Redeemer; Judas like, he acts the part of the friend and the traitor at the same time; and while he professes to receive the blessings which Christianity proffers, aims a deadly blow at its very existence. For such persons, dying in such a state, is reserved the blackness of darkness for ever.

But I cannot help remarking, that the term Antinomian is far too indiscriminately applied. Many good and useful men are thus branded, for no other reason than, because in their ministry the doctrines of the Gospel are more prominent than the precepts, and privileges are more largely dwelt upon than duties. That they run into a blameable extreme is readily admitted; and perhaps they have unconsciously aided the progress of the system now under consideration, if not by entirely omitting, yet by failing to press on their hearers, with sufficient frequency and earnestness, the practical part of the Christian scheme. The deficiencies of such ministers are much to be deplored; nevertheless, the charge of Antinomianism ought not to be brought against them; nor ought their brethren to stand aloof from them, or treat them in a cold or harsh manner, but rather endeavour, in gentleness and love, to lead them to a more comprehensive and just view of divine truth.

Permit me to observe further, that one very common mode of opposing Antinomianism, where it really exists, is open to very serious objection. In the warmth of their zeal for practical piety, some min-

isters seem to have judged that they could not so effectually resist the ungodly heresy, as by urging on their people, with more than usual vehemence, the claims and obligations of the Gospel, while its doctrinal peculiarities were in a great degree neglected. They have thus fallen into the opposite extreme to that just noticed; they have thus fallen as much too low as the others have risen too high, and in their concern to avoid and expose Antinomianism, have well nigh gone into the Arminian system. Allow me to say, Mr. Editor, that this is the very worst measure that could be adopted. The doctrines which are almost exclusively treated by Antinomian preachers, and by them so mischievously perverted from their original design, are those which, properly understood, minister to the peace, and life, and joy of the Christian; and are the food of personal religion, the motives to all pious activity. We cannot expect that true godliness will flourish if these be concealed from view, or kept in the back ground. Let us not then cease to use a good thing, because it is liable to abuse. Let the distinguishing doctrines of the Gospel be put forward, in as prominent a light as they are presented to us in the Holy Scriptures: let us not fear to expatiate on the riches and freeness of divine grace, the unchangeableness of the love of God, the stability of his purposes, and the assured safety of his people; while on the other hand, we ever state these important truths in their practical bearings and connection, and show how the "grace of God which bringeth salvation, teacheth us to deny ungodliness and worldly lusts." In this way we may hope successfully to check the progress of Antinomianism, by convincing those who are in danger of being deluded, that soundness in the faith, is something more than ringing charges on certain technical phrases, generally ill understood and unskillfully used; and that he is the best advocate of free and sovereign grace, who is most strenuous in exhorting to holy obedience, as the fruit of gratitude and love.

I have taken the liberty to offer these remarks, as an introduction to some very useful statements and observations on this subject, contained in Cecil's Life of the Hon. and Rev. W. B. Cadogan, and which, with your permission, I will here extract. Mr. C. it will be remembered, was Vicar of St. Giles's, Reading.

"About the year 1790, Mr. C. was to undergo a trial of another sort. An Antinomian preacher attempted at Reading, to disseminate his pernicious principles; of whom I shall take more notice than, perhaps, such characters deserve, in order to place Mr. C. as an example before the eyes of young ministers; especially such as may have to encounter difficulties of the like kind.

"To be intelligible to every reader, it may be necessary first to observe, that Antinomianism is an error, which sets up the grace of God in opposition to his government: accordingly, it makes light of the evil of sin—the necessity of repentance—and the evidence and excellence of holiness; and all this upon the special pretence of exalting and glorifying the work of Christ. But the work of Christ was not only to die for the sins of his people, but also to save his people from their sins; and to fulfil his great evangelical promise of putting his law into their hearts, and writing it in their minds, and causing them to walk in his statutes, and keep his judgments, and do them. The truth, therefore, as it is in Jesus, respects what he does for them, and what he does in them: but as half the truth is a lie, so this is the lie called Antinomianism; that mystery of iniquity of which we are speaking.

"But to return to the Preacher who came to Reading: I ought, from the account I have received, to clear him from any attempt at dissembling his principles, as many others have done: he spoke out, and thereby became less dangerous. Nothing, however, that he could say or do, diverted Mr. C. from the straight line and scriptural course he had been pursuing; and my design, in dwelling on this period of his life, is, to call the attention of my Brethren in the ministry, to the wise and successful method which he took in subverting error by establishing truth.

"I could name more than one honest and zealous minister, who, when he has seen his flock in dangers of this kind, has, indeed, been anxious to secure them from the mischief, but has erred greatly as to the right way. For, while the fanatic has been setting aside all practical godliness, by his way of establishing two or three doctrinal points, the regular Pastor has been endeavouring to counteract the error, by insisting so much on practical topics and obligations, as seemingly to abandon the foundation upon which alone they can be successfully built. But this is attempting to remove error of one kind, by errors of another. The meanest peasant might perceive, that, however firm a hold his minister might have taken of the bold, or practical part of St. Paul's Epistles, he had delivered up the full possession of the beginning, or doctrinal part, to be mangled by the fanatic. Nothing can establish error, more than such a practice as this: yet this is a mistake into which even men of eminence have fallen.

"But He, from whom 'all holy desires, all good counsels, and all just works do proceed,' preserved our Brother from turning out of the narrow path he had to keep, either to the right hand or to the left. Whatever separate part of God's counsel an erroneous teacher was exclusively adopting, Mr. C. determined to preach the whole counsel of God. He would not quit the foundation because another was building wood, hay, and stubble upon it. He was too well instructed, to blindly advance the Arminian error, as the only specific to cure the Antinomian. Heresy is not to be cured by heresy, but by truth. He maintained firmly the doctrines of Grace, though another was perverting them; and ceased not to preach as fully and freely as before, Redemption through the blood of Christ, as many hundreds now living can testify. And they can testify too, that he did not stop here: he preached also Sanctification by the Spirit of Christ, and the peculiar obligations which the doctrines of grace lay Christians under, to deny ungodliness and worldly lusts, and to walk soberly, righteously, and godly, in this present world.

"Does any sincere preacher of God's word, now labouring under such difficulties as our Brother had to struggle with, wish to know what success is to be expected from such a steady perseverance in the doctrine which is according to godliness—a course which will no more countenance carnal gossellers and mad evangelists, than dead formalists or hardened prodigates?—I will endeavour to strengthen his hands, by informing him, that it was attended with the following good effects.

"1. The appeal, which his consistent conduct lodged in the consciences of his people, kept the greater part of them from wandering, and recovered others who had wandered. His congregation increased: God sent his seal to his word; and afforded his power and presence to the genuine administration of it. Many were awakened; others established in the whole truth. Such, indeed, was the effect felt by many who were brought under the Minister of St. Giles's, that it reminds us of such assemblies as are described 1 Cor. xiv. 25, where, if there should come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

"2. The effect was felt by the false Apostle. His congregation declined: serious enquirers perceived that this teacher could give no evangelical doctrine or promise, which their own Pastor did not as fully maintain. Mr. C. was none of those, who give the children bread lest the dogs should catch at it; or, if they give it, give it so sparingly and with so much caution, that the children are afraid lest it should poison them.—But, like a true parent, he gave his children not only their food, but their work also, and their medicines too when they needed them. (Oh that every Preacher would consider this!) The children knew the father, and crowded round him, till at length the Antinomian not being able, (as Mr. M—— of Reading, informs me,) to raise a subsistence, left them in 1796, and the place was afterwards shut up.

"3. The good effect of our Brother's conduct was visible throughout Reading. If all did not love him as a faithful witness, (and where, and when, did the world love a faithful witness?) yet all had marked the steady and devoted Minister. In walking with him at different times through the town, I could not but observe the kind of respect paid to him; and, though part of this may be placed to the account of his family having resided so long on the spot; yet how many high-born Clerks have droned away their lives in sight of their family mansion, and at length ceased to cumber the ground, without producing a single sigh of *Alas, my brother!*—On the contrary, how many, whose births could scarcely be traced, have, on taking their flight, wrung, like our Brother, the cry from a thousand hearts, of *My Father, my Father, the chariots of Israel and the horsemen thereof!*"

Allow me to express my hope, that by the insertion of this paper in your valuable Miscellany, the important instruction contained in the above extract, may be beneficial to many of your readers. I am, Sir, yours truly,

A.

* Cecil's Works, vol. i. p. 232—239.

A HINT TO PASTORS OF CHURCHES.

To the Editor of the Lond. Bap. Mag.

MR. EDITOR,

I beg leave to call your attention to an evil, that in more instances than one, I have seen to exist in our denomination. I trust that in mentioning it, I shall not be accused of a disposition to find fault, as I assure you, it is done from a pure regard to the best interests and scriptural prosperity of the Church of Christ.

I allude, Sir, to the too great readiness of some of our Ministers, to engage in the Ordination of men as Pastors of our Churches, of whom they know very little, or perhaps nothing. I knew a case three

or four years ago, where a young man left one of our Churches in deep disgrace, removed to a distant part of the kingdom, and within three months was ordained Pastor of a new but promising Church, by some of the most respectable ministers in the denomination. Once or twice since then I have witnessed similar proceedings. If the very respectable gentlemen, whose presence and services are afforded on the day of Ordination, are remonstrated with on the subject, their reply invariably is, they knew of nothing improper, and that if they had heard of such and such things before, they would have declined taking part in the proceedings.—Now, Sir, my enquiry is, how far is it right in the Pastors of our Churches, to ordain those to the Ministry of whom they know but very little? Should they not previously enquire concerning them, of those to whom they are well known? Is not engaging in the ordination of strangers, violating the Apostolic direction, "Lay hands suddenly on no man?" If Deacons should "first be proved," does it not become us to know those who, by our means, become the presidents of our Churches? Have not many Churches been ruined, by having men as their Pastors, who have afterwards proved a disgrace to the cause? None of us would engage in the ordination of a man, unless we knew something of his creed, and ought we not to have, at least, an equal acquaintance with his life?

It may be said, that the fault of having such men for Pastors rests with the Churches. This is partially true: but be it remembered, that some Churches are newly formed, and their Deacons are inexperienced and easily imposed upon; and some Churches in important stations are small, and have a leaning to some favourite sentiment; designing men know how to act with them; and if two or three respectable Ministers will come to their ordination, all parties for the present, are well satisfied. But—by and by the cause is ruined.

Hoping that in some form or other, you will give a hint on the subject, I am, very truly yours,

A PASTOR.

NO. 13.

Men never get before the New Testament.

For centuries past, the world has been in a state of gradual improvement, which is still increasing with accelerated rapidity. Ancient ages, even the most renowned, we have far outstripped in every useful science: and by means of modern discoveries, their most famous books are found extremely deficient. Within the limits of the eighteenth century, this has been remarkably the case. How many treatises regarded as master pieces, at the beginning, were looked upon as antiquated before the end. When we consider the intense application of thousands of enlightened and highly cultivated minds, all in quest of new discoveries, and all endeavouring to improve on what was written before, we shall not wonder at this advancement.

We are naturally led to enquire, how it is in reference to religion, and whether the New Testament stands its ground. A full proportion of learned men have applied themselves to the study of the principles of religion and morals; and to those sciences connected with them, which have respect to moral obligation and privilege. But have any of them outstripped the New Testament, as the moderns have outstripped the ancient philosophers? Have they found out any part of the character of God, which it does not display; or any duty which it does not inculcate?—No: after all their researches, and with all the additional knowledge of eighteen centuries, they have not moved a step before it. Nay, they may perceive the New Testament is still before them.

In these latter times, many conceive that considerable progress has been made in the knowledge of that part of morals, which respects individual and domestic, but especially national relations. After having viewed these pretensions, which profess to have their basis fixed on the principles of eternal justice, let us turn to the New Testament, and examine if these men have outstripped it. But we find there all these noble sentiments, the force and extent of which were not perceived before, that are applicable to what is good in them, and to those things which are really improvements; and countenancing and enjoining them by the spirit of the Gospel. Is it not astonishing, that whenever any useful discovery in moral science has been made, it is found that the New Testament contains it, though unnoticed before? This has been the case from century to century: it is so still: and, no doubt, there are many divine principles of moral's in this book, which the progress of knowledge, in this and future ages, will enable men to perceive.

But whence comes this peculiar quality? The vast comprehensive knowledge of the Spirit of God who indited it, can alone be assigned as a rational, and satisfactory cause. If Christianity had been the invention of men, it would have shared the fate of all other systems of the like

origin: The improvements of times would have left it far behind. This has been the case with Pagan religions. A person in the present age, who had written on these subjects, though of moderate abilities, instead of considering it as a complete work, would think himself grossly mistaken; you were to say to him, "I admire your book: your ideas of God and religion, fully on a level with the Grecian mythology, the Indian Shasters, and the Confucius." Nor would he think justice were done him, unless it was granted, that he had surpassed the Mahomet, in his representation of truth and duty. But the plain fishermen, publicans, and tent-makers of Judea and Galilee, after the last eighteen centuries, are still masters of religion and morals. No man in all time has stepped one foot before them. Let those who will not allow that were taught of God, assign a satisfactory reason for their pre-eminence.—B.

A GRATEFUL WIDOW.—The Rev. P. Squier, agent of the American Missionary Society in a letter to the Editor of the Western Recorder, relates the following interesting fact.

I had preached upon the Sabbath, inviting Christians to their privileges as A. M. and to their duties in the P. the day closing with my missionary sage; and the minister had told that with one of the deacons, I call at their houses on the first week, and receive their bounty for home missionary cause. As my wife was not to investigate the ability to but to call indiscriminately on families, pecially where the heart was with came to the house of the Widow—whose family group, for number and was just about the counterpart of the John Rodgers, in the Primer. On entering the house, I observed to her—know, I suppose my errand; but domestic burdens are so great, that perhaps you ought not to aid our object with your prayers." "Oh," said she, "I was so afraid you had passed me, and then came a young woman in the city with 50cts. and a daughter with the mother with 50 cts. a lad with another with 25cts. and then three with 6 cents each. I said 'in straitened circumstances, perhaps give too much.' She replied—'I well remember when we here the gospel from the lips of mission I used to go on foot three miles, with child in my arms, in this then a necessity, to hear it, and it was blessed soul. If ever I was brought to sins, and find pardon it was then hope in Jesus, and for heaven, is met with the missionary cause. The little that we give, from my full heart it may carry to some weary sinner wilderness, the consolations which have found.'—We knelt down in full prayer. I added a word of commendation to the ladies, already consecrated to the of Missions by a mother's vow: I looked upon them as future labourers in the field; and as I went out, I said 'thank God and take courage' in joining hope that our missionary work, doing the same work in regions onward, that was done the re by the dearer Williston and Bushnell, many years ago.

The Huntsville, (Alabama Advertiser) contains a letter from a native Indian, in which he says there are orders of men whose professions are to be-benefit the Choctaws via Missionaries, whose objects he deems laudable. The third class are those who advocate the removal of the Indians of the Mississippi, that they may be served from ruin. This recommendation says this native child of the forest is a mistaken notion—because agriculture, the precarious subsistence that is followed by the chase decreases its following: ever the Choctaws are civilized, convinced that here is the place to live. But a desire to remove us has no every benevolent consideration on behalf—our patriotism is ridiculed, rights trampled upon—and no voice is raised in our defence. The pride of the United States to an asylum to the oppress of every western wilds! Poor unfortunate laws! where shall we take up our lives in safety? We have been reduced, our character as a nation is even the Senate chamber of the States has resounded with calumny and no one to do us justice.

FOREIGN.

A water-spout fell on St. Mary's Bungay, Suffolk, England, during Divine service lately, and the church was so filled with water that it was of a foot in depth. The congregation came so alarmed that they rushed into the aisles, and in the water were thrown down in the water yards distance scarcely a drop perceptible.

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